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ABSTRACT

Collectively, Pakistanis, Indians, and Bangladeshis form the largest ethnic minority group (4,129) in Edinburgh, Scotland (43% according to 1991 Census figures). Current local provision of education for adult members of the three communities was reviewed. Needs and preferences in terms of educational content, approach, and location were identified by consulting with key communities and by representatives of the following: a community-based Engish-as-a-Second-Language program, a racial equality council, an education center serving children, a resource center serving the educational needs of ethnic minority women, and selected women's groups and religious centers. The respondents' views regarding language in which instruction is desired, levels of instruction desired, preferred study instruction times and places, fees, and certification were synthesized into recommendations for further curriculum development. It was recommended that courses/classes on the following topics be developed/offered: mother tongue language classes in Urdu, Punjabi, Hindi, Bengali, and Gujarati; religious/cultural studies, Indian studies, and/or Islamic studies; basic computing; spoken and idiomatic English; and Indian languages for non-Indian people. (Appended are lists of the agencies, community groups/organizations, and individuals consulted.) (MN)

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ED 378 379

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MOTHER TONGUE LEARNING: A STUDY OF THE LEARNING NEEDS OF THE PAKISTANI, INDIAN AND BANGLADESHI COMMUNITIES IN EDINBURGH

DR SHAINOOL JIWA

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OCTOBER 1994

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Mother Tongue Learning: A Study of the Learning Needs of the Pakistani, Indian and Bangladeshi Communities in Edinburgh

Dr Shainool Jiwa

FOREWORD

This Occasional Paper reports on a small-scale study carried out by Dr Shainool Jiwa. The study tackles an area of great sensitivity and complexity, that of the learning needs of certain ethnic minorities. It involves issues of cultural and personal identity; of intergenerational relations; and of the role of an educational institution in identifying and meeting the needs of particular groups within the community where it is located. At a time when national and racial identities generally are in a state of flux, these issues assume new significance.

The paper reports on the process involved in the conduct of the study. The decision to report the findings in narrative style has been a deliberate one. It reveals something of the complexity inherent in trying to identify, let alone meet, specific educational needs. Dr Jiwa's study was not an academic exercise; it was designed to enable this Centre to reach out to a new clientele, on the basis of a consultation with a cross-section of that particular population. The report makes specific recommendations, and again it has been a deliberate choice to include these in the published version, even though so far we have not been able to proceed to implement them. We have included the recommendations on the basis that they should contribute to a wider public debate on the learning needs of ethnic minorities.

Catering for these needs, and engaging in serious outreach work, requires at least two things. It requires considerable and diverse expertise, which is not easily available. But on top of this is needed the capacity to offer sustained and informed commitment. Translating analysis into action cannot be done without this kind of resource. In choosing to publish this report, I am aware that we may appear to have taken only the first step, without having the capacity for implementation fully prepared. This has been part of our own learning experience, as we seek as a Centre to diversify our student population. It is better to share that experience in the hope that it will enable and encourage further, and better informed, activity in this field, locally and more widely.

Tom Schuller (on behalf of the Editorial Committee)

DR SHAINOOL JIWA

Dr Shainool Jiwa *is a project worker at Saheliya (Mental Health project for black women in Edinburgh). She studied in the Department of Islamic and Middle Eastern Studies at University of Edinburgh and has a particular interest in black/ethnic minority community development.*

MOTHER TONGUE LEARNING: A STUDY OF THE LEARNING NEEDS OF THE PAKISTANI, INDIAN AND BANGLADESHI COMMUNITIES IN EDINBURGH

INTRODUCTION

This report presents the findings of a needs analysis study sponsored by the Centre for Continuing Education, University of Edinburgh. The research was funded by the University of Edinburgh's Development Trust.

The research set out to identify the adult education needs and aspirations of people of South Asian origin (i.e. Pakistanis, Indians and Bangladeshis) in Edinburgh. The justification felt for focussing on these communities was two-fold. Firstly, they form the largest minority ethnic group in Edinburgh (43% according to the 1991 Census figures. Secondly, there were my own linguistic skills and links with these communities. The fieldwork ran from January to April 1993.

The study was originally to focus on the following themes: health, gender and education. The three key components of the project were:

- To review current local provision of education for adult members of Pakistani, Indian and Bangladeshi communities.
- To identify needs and preferences in terms of educational content, approach and location by consulting with key communities and by interviewing members of selected community groups.
- To develop proposals for further curriculum development.

PROFILE OF INDIAN, PAKISTANI AND BANGLADESHI COMMUNITIES IN EDINBURGH

Most members of the Indian, Pakistani and Bangladeshi communities have been settled in Edinburgh for a number of years. According to the 1991 census the figures for these communities for the Lothian Region are as follows:

POPULATION BY ETHNIC ORIGIN	NUMBER	% OF ALL NON WHITE POPULATION
PAKISTANI	2,625	27%
INDIAN	1,176	12%
BANGLADESHI	328	3%

Lothian Racial Equality Council sounds a word of caution when using the above figures as according to them minority ethnic communities have been significantly underrepresented in the 1991 Census. Moreover, the categories outlined for minority ethnic communities in the census have caused some confusion. So, for example, there are a significant number of South Asian people who have lived in East African countries for two to three generations, and consider themselves "East African Asian". In terms of language these communities tend to consider their original Indian language to be their mother tongue, whether this be Hindi, Urdu, Gujarati or Punjabi, yet in the Census there is no such category as "East African Asian". Consequently, it is quite possible that a number of these people would state their place of origin as Africa. For the purposes of this study, these people would be included in the same category as other South Asian people.

The South Asian people who live in Edinburgh are not one homogeneous community. There are certain common elements which they share, for example their common geographical origin, which is the Indian sub-continent. This common geography has also led to a common cultural heritage. Religion and language are two other factors which a number of South Asian people feel forge them into a community.

THE CONSULTATIVE PROCESS

The consultative process which I chose to adopt ran as follows. First of all I consulted with members of CCE so that I could find out what the Centre has on offer already. I also wanted to know what it could potentially offer that may be of interest to target communities.

I then spoke to people within agencies that deal with minority ethnic communities. I chose to speak first to agencies rather than to groups and individuals primarily because of time. Secondly, I felt that before I actually consulted with the people themselves the study should have a definite focus. This would mean that I could present to the people some

realistic options on what CCE could offer. I felt that this was being much more fair to the people rather than to consult with them with an open agenda, knowing well that CCE cannot meet all the educational needs which the people may identify.

Moreover, the agencies that deal with minority ethnic communities often have a reasonably clear picture of what the real needs of the people are. It was important, however, that I was not equating the agencies' views with those of the people themselves. I was using the information provided by the agencies and by members of CCE to form concrete ideas on what could be offered by CCE. I was then presenting these proposals to the people for discussion and comment.

NETWORKING WITHIN CCE

I spent some time, initially, familiarizing myself with the variety of courses that CCE has on offer. I also met with a number of CCE members to discuss a range of initiatives that CCE could take on board which would be particularly geared to the interests of minority ethnic people. With one staff member I had a lengthy discussion on how courses could be set up at CCE under the umbrella of women's studies which could focus on issues relevant to black women: be they racism, creative writing or cookery. She is also interested in developing religious\cultural studies as a package that can be offered by CCE. We discussed the possibility of introducing Indian Studies, Islamic\Middle Eastern Studies, etc., as being some of the courses in this category. We also looked at the possibility of offering certification for these courses.

CCE offers a range of courses on interpersonal skills. Yet, on the whole, these courses attract very few people from minority ethnic communities. I have discussed with the person responsible the possibility of offering a course in counselling which takes on board issues that are particularly relevant to minority ethnic communities.

The Access Coordinator and I met a few times to discuss details of a funding application which CCE was making on behalf of its Access programme to the Higher Education Funding Council. The proposed project was for minority ethnic people, particularly women. It aimed to provide better access to university education for this particularly disadvantaged section of society. Unfortunately, the bid for funding was unsuccessful.

The Assistant Director (Open Studies) informed me of a number of ways in which CCE could be flexible and accommodating in order to make itself more accessible to different sections of society. Classes for a particular course could be run outwith CCE – in a community education setting, for instance, if that was more convenient for the target group. CCE would also be prepared to be flexible about the minimum number of students which a course is supposed to attract for it to be viable. Armed with all this information, I then began the consultative process with the various agencies that work with minority ethnic communities.

CONSULTATION WITH AGENCIES

I consulted with fifteen agencies in total (for a full list of the agencies see Appendix I)

COMMUNITY BASED ENGLISH AS A SECOND LANGUAGE, STEVENSON COLLEGE (FLICK THORPE)

THE GERMINATION OF MOTHER TONGUE LEARNING

The main purpose of the meeting was to identify learning needs among adults within South Asian communities which are not being currently met by other organizations and to ascertain if there were ways in which CCE could meet them.

Flick pointed out that some of the first generation minority ethnic people who come forward to learn English with her organization are not necessarily literate in their first language. This makes it even more difficult for them to achieve literacy in their second language. On the whole she feels that these people make efforts to ensure that their children get some knowledge of their own mother tongue, as well as learning English at school. Sometimes children are forced to attend mother tongue classes after school hours. As a result a number of children stop going to these classes as soon as they can.

During our discussion one definite gap in learning needs was identified. This was the provision of the opportunity to learn a mother tongue language for second and subsequent generations of South Asian adults living in Edinburgh. It was also felt that if the language could be taught in its cultural context, this would be much more interesting for the people. The cultural perspective would provide one relevant forum for the adults to go back to their roots in a positive way. It would also provide an opportunity for these adults to focus on their identity as British Asians and what this means to them.

From CCE's point of view, the provision of language cum culture classes would be in keeping with its ethos. CCE has been offering a number of European languages in this format. I felt that before this specific idea could be made the focus of the study, I needed to check it out with the people first. I spent some weeks, therefore, sounding the idea out with key individuals groups and agencies. Clearly this would have meant a shift in the focus from the original issues of health, gender and education to mother tongue learning. Yet, the way I saw it - and the consultation was to confirm - a whole host of issues could be discussed under the umbrella of culture including issues of gender, provision and uptake of education and perhaps even issues concerning health.

LOTHIAN RACIAL EQUALITY COUNCIL (SAROJ LAL)

THE FAMILY PERSPECTIVE

Saroj Lal, the director of LREC has been in the UK for almost a quarter of a century. She has close ties with a number of people of the Indian subcontinent. She provided me with some interesting observations on family life among the people of the Subcontinent as she sees it.

According to her there are two kinds of families living in Edinburgh. There are those who take pride in maintaining literacy in their mother tongue and making sure that their children learn it too. These people generally tend to see integration into British society as being accepted the way they are. There are others, however, who have not felt the need to make a conscious effort to teach their mother tongue to their children. In fact, they have often chosen English names or at least nicknames for their children and have been much more eager to promote literacy in English among their children. They have felt that insisting on achieving literacy in their mother tongue will impinge on their children's ability to learn English. Interestingly, these are sometimes the people who could not themselves speak English when they first arrived in the UK. They seem to have felt a great deal of pressure to assimilate, at least in terms of language.

Mrs Lal also had some interesting observations about specific communities. She informed me that the majority of the Sikh population of Edinburgh have been here for a number of decades. In most cases the second and third generation Sikh children tend to be bilingual. A lot of emphasis is placed on communication within the family environment in their own mother tongue, Punjabi. The Bengalis too seem to place a great deal of emphasis on learning Bengali and using it as the medium of communication in the family. As far as the Hindu population in Edinburgh is concerned, Mrs Lal feels that among the professional Hindu families residing here there is a greater tendency to use English as a medium of communication even within the family. On the whole they do not seem to place the same emphasis on their children attending mother tongue language classes. She feels, therefore, that these children miss out on this more than children of non-professional parents. In a sense this is a reflection of the fact that in India as in Pakistan the professionals are quite often at least bilingual and a number of them tend to use English as a medium of communication, even within the family setting.

According to Mrs Lal the children of 'mixed' marriages don't get the same exposure to their mother tongue as would children in a family where both parents are of the same origin. So often when these children grow up they feel a greater need of "belonging".

Mrs Lal felt that offering mother tongue language cum culture classes would be extremely beneficial to the communities. She is acutely aware that there are hardly any opportunities available to adults from the subcontinent to learn about their own culture and their own language.

DEAN EDUCATION CENTRE (PETER WHELDON)

PROVISION FOR CHILDREN

Peter is the advisor on provision of heritage languages in schools. According to him there is a concerted effort being made in Lothian to include some teaching of heritage (ie. mother tongue) languages within the school structure. Currently there are fifty-six different languages being spoken in the region's schools.

He feels that most parents are interested in their children learning their mother tongue. They are particularly keen that this learning should be incorporated as part of their school syllabus so that the children are not taxed too much outwith school hours. He also thinks that there is a greater impetus to learn a language that is partially or wholly spoken at home, so that those children who actually hear and use their own language in a family environment, are more keen to learn it. According to Peter the Chinese communities are particularly interested in keeping their language and culture alive. This is borne out by the fact that there are approximately five hundred Chinese children who attend Saturday classes at Drummond High School to learn their language and culture.

Peter has been aware of the need for adults to learn their mother tongue. In the past he has helped set up Bengali classes at Nari Kalyan Shangho (Asian women's welfare). Some attempts were also made by him to set up Gujarati classes. He is aware that there were Punjabi classes being offered some time back at Boroughmuir School.

Peter commented that on the whole the method of teaching that takes place in these classes is rather traditional. Moreover, these classes are aimed at learning the language. A number of times the focus of the classes is religious as opposed to linguistic. He felt that the kind of classes that this project was planning to offer would be much more relevant to the needs of the communities.

Peter also informed me that the area adult education centres offer funding for adult language classes. There is a minimum attendance requirement of twelve people. They can offer accommodation for the classes in one of the region's schools.

LOTHIAN EQUALITY EDUCATION RESOURCE CENTRE (SATWAT RAHMAN)

EDUCATIONAL NEEDS OF MINORITY ETHNIC WOMEN

Satwat offered me access to unpublished research undertaken by LEERC. This was in the form of a survey conducted in 1991 to ascertain the educational needs of minority ethnic women living in Edinburgh. The survey looked at issues such as barriers to access. The four main barriers identified were:

a) times of classes
b) venue of classes (transport being user friendly, etc..)
c) lack of crèche facilities
d) racism within the class and in society

A number of other factors were also highlighted by the survey as points for consideration:

a) Publicity – marketing
b) Target groups
c) Areas of interest (to women)
d) To include anti-racist, equal opportunities issues in all training.
e) To offer crèche facilities
f) To offer the choice of women only classes
g) To consider offering classes for minority ethnic people/women only for areas like assertiveness training, personal development
h) To give consideration to the issue of whether all training has necessarily to be offered in English

A number of subjects were highlighted by the women in the survey as areas of interest:

a) computing/word processing
b) language learning: Mother tongue learning was one option that many women chose – either for themselves or as being of interest to other adult members of the family.
c) social subjects, for example, modern studies, black studies, women's studies
d) personal development
e) assertiveness
f) health studies
g) sewing
h) art

As far as Satwat herself is concerned, she felt that there is a real need for classes in mother tongue language and culture. She feels that there are two generations of South Asian communities living in Edinburgh who have missed out on their own language, culture and history. One way of reaching out to these people would be to target the classes for 16-35 year old people. She also feels that a great deal of developmental work needs to be undertaken to get the classes off the ground. As regards the format of the classes, Satwat felt that perhaps there should be two modules. The first one would deal with basic language learning and the second one would focus on the historical and cultural perspectives. The classes would have to be discussion based.

ETHNIC SERVICES SECTION, MACDONALD ROAD LIBRARY (SHAHIDA ALLAUDIN)

AVAILABILITY OF RESOURCES

Shahida is the librarian of the Ethnic Services section of MacDonald Road Library. She is particularly interested in developing services for minority ethnic people in Edinburgh. The library which she manages has a variety of books, magazines, audio-cassettes, talking books and videos. It has also become a focal point of information for the various minority ethnic communities. When asked about the mother tongue learning project, her response was very positive. Personally, she feels that there is a definite need for it.

In her capacity as the librarian of Ethnic Services section, Shahida outlined a number of services which the library could provide. She can order multiple copies of course books and other relevant materials for the course participants. She can make arrangements to loan these materials to the course participants for the duration of the course. Secondly, the library can arrange a lecture or two on topics that the course participants may be interested in. These lectures would be held in the library and it is the library that would bear the costs. The lectures would be open to all members of the public. One particular lecture theme that she suggested was the history of the Urdu language. Shahida would also be willing to come to one of the course sessions and speak about the resources available in Edinburgh.

PERSONAL PERSPECTIVE (RANA SYED)

Rana is of Pakistani and German parentage. She has attended several Hindi\Urdu courses which CCE has been offering for a number of years. Rana felt very positive about the idea of not just language learning but going beyond that. She is extremely interested in exploring "culture" and what that means for the people on the course. She felt that the course participants had all the potential of developing into an association with a variety of common interests.

Rana would be very keen to explore personal issues such as how it feels to be Indian\Pakistani\Bangladeshi, and to be living in British society. She would like to look at issues such as racism and discrimination. As she points out:

> "The thing about racism is that it is not always hostile. It can come as a very friendly remark like what lovely dark eyes you've got, where are you from? I'm sick and tired of being an oddity. I don't want to be interesting but to feel I truly belong".

Rana also feels strongly about the fact that the mother tongue language classes should be just that, that is, there should be a separate space for people who consider that language to be their mother tongue.

CHECKING OUT WITH GROUPS

Consultation within CCE as well as with the various agencies helped me form a fairly clear picture of the educational needs of people of South Asian origin – particularly their mother tongue learning needs and the ways in which this need could be met. Y : it was extremely important to check out this information with the people themselves. This I chose to do in two ways: for discussion sessions with some existing groups as well as with individuals (see appendix I)

WOMEN'S GROUPS

The three Women's Groups that I spoke to were: Asian Women's Group, Drummond High School; Asian Women's Group, Southside Community Centre and Minority Ethnic Women's Group, Dalkeith.

In the discussion that emerged in each of these groups, the women felt that within their own communities there is a real need to learn their own mother tongue. Moreover in their opinion this need was not confined to just the children but was equally relevant for some of the adults in the community who had missed out on this learning in their childhood for one reason or another. The women also felt that having a cultural component to the class is extremely important for it would offer the participants an opportunity to look at a number of pertinent issues such as their identity as "British Asians". It would also give them an opportunity to explore aspects of their own culture.

As far as the actual logistics of the classes are concerned, that is, time, frequency and venue, the women's views on these issues are incorporated in the Needs Analysis section (see below).

COMMUNITY RELIGIOUS CENTRES, CONFERENCES AND DAY EVENTS

I visited two community religious centres in Edinburgh: the Hindu Mandir and the Ismaili Jamatkhana. In both these places I spoke to the congregation about the project and distributed the Mother Tongue Learning leaflets to them. The fact that I was around after the ceremonies were over meant that a number of people came up to me for a chat and to indicate an interest in learning a particular language. I also sent Mother Tongue Learning leaflets to other community religious centres such as: the Potterrow Mosque, Pilrig St. Mosque, Roxburgh Mosque and the Sikh Gurudwara.

At the International Women's Day and the Minority Ethnic Women's Taster Days (organised by community education) I distributed the Mother Tongue Learning leaflets and spoke informally to a number of people who showed interest in the project.

PROVISION OF LANGUAGE CLASSES

In the course of this study I have come across some initiatives taken mainly by community education to organise language classes for people of minority ethnic origin. On the whole these classes seem to lack consistency, in that they are on offer for a term or two and then they tend to fizzle out. Secondly, these classes are focused on language teaching only.

Even more importantly, these classes are not aiming to create a forum specifically for people of Indian origin. They are there for anyone who is interested in them. Perhaps this is the reason why these classes tend to attract far more "white" people as opposed to those of Indian origin.

THE HINDI\URDU COURSE AT CCE

The Hindi\Urdu course has been offered by CCE for a number of years now. Looking at the attendance records, it is clear that very few South Asian people have chosen to enrol for this course. Of those who have enrolled, I have spoken to a number of them, about the course. Besides noting the general points which I have outlined above, they have all felt that it is rather confusing to have both Hindi and Urdu being taught in the same course, especially since the course is aimed at beginners. This is perfectly understandable since not only are the scripts of the two languages completely different but even the basic vocabulary is markedly different too. The one thing which the two languages have in common is their geography. Both these languages flourish in the Indian subcontinent and so are likely to be understood by almost all the people there. Nonetheless, this common geography is not of much practical help to someone who is trying to learn either language outwith the Indian subcontinent.

Bearing all these factors in mind, in my view CCE should offer the two languages separately.

NEEDS ANALYSIS

There are a number of needs which the people have expressed. These are discussed under different sub-headings.

LANGUAGE

The languages that the people consulted have shown interest in are: Urdu, Hindi, Punjabi, Gujarati and Bengali.

LEVELS OF STUDY

There are a number of people who are wanting to learn the language at beginner's level, with no knowledge of the language presumed. There are quite a number, however, who have some spoken competency but would like to achieve literacy.

VENUE

The majority of the people would like the classes to be based at CCE rather than at a community centre or a local school. The status of the University and CCE's central location are the two main reasons cited for this choice. In terms of making CCE more accessible to people of minority ethnic communities, it would be very useful to have the classes at CCE.

TIME AND FREQUENCY

Most people have stated that they would like the classes to take place in the evenings. Some people could manage to attend day or evening classes. Most people would like to have the classes once a week. There are a few who would be willing to attend twice a week.

FEES

The majority of people have said that they would be able to pay fees for the course. There have been a few who have felt that they would require some assistance in this regard.

CERTIFICATION

A number of people have said that they would like some form of certification at the end of the course. This could even simply be in the form of CCE's headed paper stating that the participant had completed the course.

"OUR OWN SPACE"

While some people were not particularly concerned if there were on the course people who are not of South Asian origin, there is a significant number who would like the classes

to be a forum for them only. As they put it "our space". They see a course like this as a means of empowering themselves and others on the course and as a place where their identity as an Indian\Pakis*ani\Bangladeshi person, is reinforced.

NUMBER

There are approximately 25-30 people who have shown a keen interest in learning Urdu. There are similar numbers for both Hindi and Punjabi. Approximately 15-20 people are interested in learning Gujarati. Very few people have shown interest in learning Bengali.

THE WAY AHEAD

There is a need for:

1. Mother Tongue language classes in Urdu, Punjabi, Hindi, Bengali and Gujarati.
2. Classes in religious/cultural studies Indian Studies or Islamic Studies etc.
3 Certified courses which are targeted at people who have foreign qualifications. The aim of these courses would be to make the foreign qualifications valid in the UK.
4. Liaison between other educational institutions to work out a package to help convert foreign qualifications into having validity in the UK.
5. Classes, courses and support mechanisms for the spouses of the foreign students who are studying at Universities.

SUPPLEMENTARY SUGGESTIONS

1. Training for people with community language skills so that they can learn how to teach them. For example, there are a number of people who have the relevant language skills in one or more South Asian languages. At present they cannot utilise these skills as they do not have language teaching skills. If there were courses available that were tailor made to address this particular need, that would enable a lot more people to make concrete use of their language skills.
2. Classes in Indian languages for non-Indian people. A number of agencies have pointed out that there is a growing interest among "white" people to learn the Indian languages. This trend is seen as being a positive step for providing better understanding. The Hindi classes offered by CCE are a good example of these kind of classes.
3. Classes in basic computing. A number of adults feel they would like to be literate in computing. They feel this would be of benefit to them in their personal as well as their professional\business lives.
4. Classes in spoken and idiomatic English. A number of people have expressed the need for English classes where the focus is on spoken English. These people would like to improve their accent and gain greater proficiency in their spoken language. The use of language labs was seen as being of particular benefit for this.
5. Correspondence classes in English. There are a number of people who feel that they need to learn how to write formal letters, for example, to solicitors, bank managers, etc. There is a substantial business community in Edinburgh. Moreover, there are a number of people who work in the restaurant trade. Any such classes would need to bear this in mind and organise classes in consultation with the people so that their special needs in terms of class times, frequency etc can be taken on board.

APPENDIX I

AGENCIES

Flick Thorpe – **Community Based ESL, Stevenson College**
Kalyan Das Gupta – **Lothian Interpreting and Translating Service**
Saroj Lal – **Lothian Racial Equality Council**
Shahida Allaudin – **Ethnic Services Section, MacDonald Road Library**
Peter Wheldon – **Dean Advisory Centre**
Naina Minhas — **Nari Kalyan Shangho (Asian Women's Welfare)**
Najma Mackenzie – **Home Tutor's Support Scheme**
Surinder Uppal — **Voluntary Tutors' Organization**
Susan England — **YWCA, Roundabout Centre**
Ghazala Farouq — **Council of British Pakistanis** (also teaches Urdu for community education)
Satwat Rahman — **Lothian Equality Education Resource Centre**
Nina Agarwal — **Milan (Asian Elderly Welfare Club)**
Nagib Jiwa — **Ismaili Muslim community**
Anne McCulloch — **Lochend Children's Centre**
Dharam Pal — **Moray House College** (also tutor on Hindi\Urdu course at CCE)

GROUPS AND COMMUNITY ORGANIZATIONS

Asian Women's Group, Drummond High School
Asian Women's Group, Southside Community Centre
Minority Ethnic Women's Group, Dalkeith
Hindu Mandir
Ismaili Jamatkhana

CONFERENCES AND DAY EVENTS

Minority Ethnic Women's taster days organized by community education
"Who Cares Who Decides" – mental health conference for minority ethnic people

INDIVIDUALS

Safia Siddiqi – a student on the Hindi\Urdu course offered at CCE

Rana Syed – a student on the Hindi\Urdu course offered at CCE

Hassan Vellani – a student on the Hindi\Urdu course offered at CCE

Dharam Pal – a lecturer with CCE for the Hindi\Urdu course offered at CCE

Joan Weir – Organizer of a taster course on improving professional skills for minority ethnic communities, held at CCE in Summer 1991

Minoo Das – Co-ordinator of minority ethnic women's taster days organized by community education

Rashpal Nottay – teaches Punjabi at Leith Community Centre

Neela Joshi – teaches Gujerati in Dalkeith

Anjam Sheikh – member of the Shia Muslim community

Sheila Singh – interested in minority ethnic women's issues

Iffat Shahnaz – development worker, Pilton Youth Centre

Gulnaz and Zahir Esmail – members of the Ismaili Muslim community

Rasula Khan – student at the Dept. of Islamic Studies, Edinburgh University

Mia Khan – student at the Dept. of Islamic Studies, Edinburgh University

Suhraiya Jivraj – student at the Dept of Islamic Studies, Edinburgh University

Sukbir Landa – member of the Sikh community

Roy Singh – member of the Sikh community

Kathleen Kudesia – member of the Hindu community

Jaswinder Singh – member of the Sikh community

Jyoti Bhogatia – group leader of minority ethnic women's group, Dalkeith

WITHIN CCE

Con Gillen

Joanna Highton

Jane Ansell

Margaret Gordon

Marion Ulas

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Shakti Womens' Aid
Saheliya – mental health project for minority ethnic women
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